

A more Exact and Perfect 4
RELATION
 OF THE

Treachery, Apprehension, Conviction,
 Condemnation, Confession, and Execution,
 O F

Francis Pitt, Aged 65.

Who was Executed in Smithfield on Saturday,
 October the 12. 1644. For endeavouring to betray
 the Garrison of *RUSHALL-HALL* in the
 County of *Stafford*, to the Enemy.

Published by { *Ishiel Smart* and } two Ministers.
 { *Edward Archer*, }

Who were acquainted with him in his life,
 and present with him at his death.

By speciall Command.

1 Corinth. 10. 11. Now all these things hapned unto them for ensamples, and they are
 written for our admonition, upon whom the ends of the world are come.

Verse 12. Wherefore let him that thinketh he standeth, take heed lest he fall.

Math. 26. 41. Watch and pray, that ye enter not into temptation.

Prov. 1. 10. My son, if sinners entice thee, consent thou not.

Rom. 6. 21. What fruit have ye in those things, wherof ye are now ashamed: for the
 end of those things is death.

Verse 23. The wages of sin is death, but the gift of God is eternall life, through
 Jesus Christ our Lord.

London, Printed for *John Field*. Octob. 18. 1644.

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REVELATION

OF THE

Teaching, Application, Conviction,
Condemnation, Consolation, and Exhortation

Francis Pitt, Aged 65.

Who was Executed in 1644 on Sunday
October 12, 1644. For some reason to be
the Cause of the Death of a
Country of England, to the

Published by the
Two Publishers

Who were acquainted with him in his life
and were with him at his death

By Special Command.

Commanded by the
Council of the
Church of England
to be printed
and sold by
the Stationers
Company
in London
the 12th of
October 1644

London Printed for John Smith 1644



A short and true Relation of the life
and death of *Francis Pitt.*

F *Francis Pitt*, of *Wedgefield* in the Parish of *Wolverhampton*, in the County of *Stafford* Yeoman, being wrought upon (as he said) by the Ministry of Master *Lee*, (heretofore Preacher there) made open profession of the Gospel, and attended upon the means of grace with much diligence, for many years together, whereby he obtained a good repute amongst the godly (Ministers and People) in those parts; but of late (wanting the powerfull means which formerly those parts did enjoy) was seduced by the Popish party, contrary to his profession, and against his own conscience, (as he confessed) to endeavour the betraying of a Garrison in the command of the Parliament, into the hands of the enemy: For the which Fact he was apprehended, and brought up to *London* in the month of *September* last; and being brought to tryall before the Honourable Councell of War, sitting in *Guildhall* upon Tuesday the eighth day of this present *October*, was then and there arraigned, convicted, and condemned for the said Offence: From which place he was carried to *Newgate*, where he was visited the next day by two Ministers of his acquaintance, who found him very sad and stupid, and (as they conceived) insensible of his condition: The day following four Ministers (two were his Countrymen and known to him) went together, who dealt plainly with him

him; and after every ones endeavours for his good, and prayers to God for a blessing, left him for that night (as yet finding little comfort in him;) at their departure he desired one of us to come to him the next morning, which was done, and coming to him, found him by himself at prayer, and rising up confess'd, the words spoken the night before, had so wrought upon him, that he could take no rest all night long; wherefore he desired some further direction, promising to lay open himself freely (as indeed he did) according to the advice of the godly Ministers who were with him the night before: After which time, he was much more comfortable to himself and others.

Psal. 32.

When I
kept silence
my bones
waxed old
through
my roar-
ing all the
day long.

The next morning (being Saturday, the day of Execution) we came to him, and found him very ready and willing to undergo the sentence of death, as having hopes of a better life, though as yet his light was not so clear as afterwards it appeared to be; yet said, he was never more cheerfull in his dayes.

Having spent some time in prayer and preparation, he was hastned to the place of Execution, to the which, we did accompany him, and (putting all the money he had left into the prisoners Box) he went along very cheerfully, telling the people by the way, I am going to Heaven, good people help me forward with your prayers, I hope this day to be in Heaven; and as he went, entreated us to help his memory, in any thing we would have him speak unto, that might tend to Gods glory, and the benefit of the people: Being come to the Tree, the Executioner put the Rope about his Neck; whereupon he said, I blesse God I am not afraid of death: after which passage (the other prisoner being to die first) the Martiall took him to a private Chamber, not far off, to retire himself for a time;

im.

immediately he went to prayer, wherein God did mightily assist him, so that he exprest much fervency and zeal, remembring not onely himself, but all others, both public-like persons, and his own private friends, with such largeness and variety of expression, as caused much affection and admiration in all that were present; so that a bundance of tears were shed. Prayer ended, the Martiall came for him, with whom he went willingly, and when he saw some whispering, who were in hopes of a Reprieve, he hastned them, saying, Sirs, what do we stay for? Being come again to the place, and the Rope put about his Neck, the Executioner going up before him, he turned to us, and smiling said; Here's one leads me up like a dog in a Halter, but anon I shall have better Leaders to bring me to Heaven: As he stept up the Ladder, he said, now the Lord direct me, and assist me, to speak something that may be for his glory: Being upon the Ladder, he beheld one about to write, in the first place therefore he desired him to take speciall notice of what he spake, and to Print it, and then lifting up his heart and voyce to God, addressed himself to speak, as followeth.

A man at other times of no great parts.

Good people, I desire the Lord to blesse you all, and I desire all your prayers to Heaven for me: Good Lord what a multitude of people are here! I desire to speak to you all in generall; I wish that all could hear me. I am here justly brought to this place for mine offence; I presume 'tis well known to you all what it is, 'tis this, An attempt to betray a Garrison under the Parliaments Command. In that Act I was made an Instrument between a Popish Garrison, and a Garrison under the Parliament; of which Treachery I was not ignorant; and for that Fact I confesse, that I deserve this death, and desire all Spectators to take notice of it: For mine own part, I have been
bred

bred up under a powerfull Ministry. I have had good education, and have been a great professor, but the Lord knows my heart. I have been a dissembling Hypocrite, and now I do here heartily confesse it, and bewail it: And the Lord blesse you all, and give every one of you grace to take notice thereof, that you may be warned by me: And the Lord blesse this great Citie, and the Lord blesse the Countrey likewise, especially that where I was born, and the Lord make every man faithfull. I have been a great Professor, but I have not done my Masters will: I have been a great sinner: I now call to minde a Text in the first to the *Romans*, from the 29. verse to the end, there is a Catalogue of 17 or 18 sins (as I take it) I am guilty of them all, therefore I suffer justly: I do freely confesse it, yet one thing I have to say, I desire all men to take notice of it, If any Magistrates or Parliament men were here, I would speak it to them, but I desire you Master Martiall, and you two (speaking to us) who are acquainted with my Lord Mayor, and other great Magistrates, to tell it them from a dying man, I beseech you remember it, 'tis this, That they use not their power, as a Net to catch the small Fishes, and let the great ones escape: I desire that great Offenders may be brought to condign punishment as well as lesser: For my part, I desire to justifie that good Council of War, and the Lord blesse them, they have dealt but justly with me, and the Lord shew them mercy for doing me justice. The Lord blesse the Parliament, and keep them from Treachery, for there are many *Achans* still in the Camp.

Being asked whether he knew any Treacherous ones, and desired to reveal them, He answered no, if he did, say be it from him to conceal them, I mean (said he) those prophane ones that are imployed in the Parliaments Service,

There is more mentioned there.

The seed of all was in him.

The same phrase he had in his prayer in the Chamber where he prayed, also that God would root out that den of thieves at *Dudley Castle*, and added this, Not that I seek it by way of revenge, but as they are thine enemies, O Lord.

vice, I never heard more swearing, nor saw more drunkenesse, and prophanenesse, then I saw in the Garrison at *Rushall*, He mention one: The Martiall (I have forgotten his name) he did swear and blaspheme, as if he would cause the stones to flie out of the Walls; and after I fell into his hands, he stript me and abused me, and used me more like a Jew, then a Christian: Now the Lord amend that and other places under the Parliaments Command, or else they can never prosper, they can never prosper. And the Lord blesse the King, and I desire every honest man to honour Him, so far as He doth Honour God, and to obey Him, in what they may, not disobeying God. I desire the Lord to bring Him home to His Parliament, and to remove far from Him, all evill Counsellours; and the Lord blesse His Friends and Welwillers: I am perswaded the King of Himself is an honest Man, onely He is misled; and I hope He will return to his Parliament: (The King is the Head, the Parliament is the Body; if they be divided, what good can be expected) But I hope He will return, that (though I am now a dying man, yet) you that hear me this day, may enjoy a happy peace, and see that which I am not like to see.

* And now for you that hear me, and are to celebrate a Sabbath to morrow, I beseech you all to prepare your selves for it, and labour to rise early to fit your selves for the Lords work. If any of you be to go to a Market, (though in the depth of Winter, yet you be up before day to go to it; I beseech you therefore to make use of the time of the Market for your souls: Men in the County will ride a great way to buy their Seed Corn, think not much to take pains, and to travel for the Word of God, that Immortal Seed, when you have it not at home, though (blessed be God) you of this City need

Here was much more spoken to clear Religion, and to exhort to Pietie.

Many Country people were there, as well as Citizens, it being Market day.

not

not go far. Labour to hearken to the Word of God, and labour to carry it home with you, and to practice it. Leave sitting in your doors (an evil custome I have observed since I came up to the City) and meditate of what you have heard: God requireth the whole day to be kept Holy. I lived in a Countrey where few powerfull Ministers are left: And all you that have slished the Word of God formerly, take heed of it now: I have been a great Offender in this particular, and I have played the Hypocrite exceedingly, I have been very zealous outwardly, and I have kept many Fast dayes very strictly, both public and private, I have enjoyed the company of the best Ministers, and have associated my self with most Religious people, and yet I have played the Hypocrite exceedingly. The Lord forgive me, and good people pray for me: And now I beseech you, lift up all your hearts to God for me, I have known much and done little: I pray God give you all grace to labour to know much, and to practise it.

Then being desired by Master *Smart* to give more full satisfaction to the people touching his Offence, That he being a Professour would hearken to a Papist in so foul an Act, was a thing very scandalous.

He gave him Hearty thanks for minding him of it, and spake to the people:

Good people pray for me, and help me, in remembering me to utter what I should speak: The Gentleman that imployed me about this Treachery, was the Governour of *Dudley Castle*, his name is *Lusson*, he is my Landlord, I hold a Farm of him (a good one) but 'tis onely for my life, this day I must surrender it. Now the manner of it was thus, He sent for me to come to him, and askt me, what I did so often at *Rushall-Hall*; I told him I had

had been there but twice of late; once I went to pay money, contribution money; the other time, to redeem my Neighbours Cattle that were taken away: He told me, seeing you have such acquaintance there, I will see whether you will do as much for me; I would fain purchase that Garrison, I will give two thousand pound for it: I went with this Message to the Governour, which was Captain *Tutbill*, who sent me with Letters back; and so I carried Messages from one to the other; but it was not delivered up. Captain *Tutbill* promised me, if I could make that bargain, I should have one hundred pounds of the money: yet I never askt him for any; neither had any, save one fourty shillings, which he gave me without demand. Colonell *Luson* did give me no money, but he promised to be as good to me as seven years Rent.

I desire you that write, to take notice thereof, that it may be published, that all the world may take warning of such false-heartednesse.

It being urged then, that covetousnesse misled him, he said, no, but mine eyes were blinded, that I did not see the evill consequence of the delivering up of that Garrison, 'twas hid from mine eyes; but now I see it, and I confesse mine Offence was great, and far greater then others, because I have been a great Professour.

Being askt by Master *Smart*, what he thought of the Cause, defended by the Parliament. He answered, I have alwayes held it to be just, and right, and therefore my sin is so much the greater; I have stood for this Cause, yea, all my Friends, and Children have stood for it; and we do verily beleeve it to be the Cause of God: But it is for my sins, and the sins of other Hypocrites,

He told us in private, that two Garrisons of the King being near to it, (*Leitchfield, & Dudley*) the Country was forced to pay to both sides, which was a sore burden to them; better to pay to one onely as he supposed.

That Gods Cause hath been so much dishonoured, and beaten down:

I desire you all, That Religion may not be stained by my suffering; nor good men slighted; nor Gods Cause fair the worse for my Hypocrisie. I have read there was ever some wicked amongst the most godly: There is some Chaff amongst the finest Wheat; there was one *Judas* amongst the twelve Apostles, and one *Achan* in the Camp: And therefore I beseech you all, judge not ill of the Cause of Christ for mine Offence.

He said indeed a eleven, but that was a mistake.

The sum of his Speech being to vindicate Religion, and the Professors thereof; and to quicken Magistrates to the Execution of justice: (That whilst a Professors suffers, prophane ones be not unpunished) Both which are twice repeated.

This one thing I desire to speak again, (that it may not be forgotten) to you that are Magistrates, or to you that are intimate with them; I desire you to speak these last words of mine to them, I mean to the Lord Major, and to the Honourable Councell of War, and tell them, that I beseech them, That great Offenders may be brought to tryall, as well as lesser.

Now for you that are imployed in Gods Cause, and are called forth to fight his Battles; go on courageously, and know, That you have God for your Captain, and then you cannot but prevail.

I remember how the *Ethiopians* came against *Asa*, with a thousand thousand men, (what a world of men were here) He fought unto the Lord, and went out against them, and the Lord going with him, he smote them, and overcame that mighty Hoste: I do not read, that any of them escaped. You may read the story, 2 *Chron.* 14. 8, 9, 10.

And take heed of disobeying Gods call; remember that curse of God against *Meroz*, Curse ye *Meroz*, and the Inhabitants thereof, because they came not forth to help the Lord against the mighty. You may see it, *Judges* 5. 23.

The

The Earl of *Denbigh* I hear is going out for *Staffordshire*, the Lord blesse and prosper him: I hear and hope he is an honest man, I pray God increase it, and blesse him. I could wish he were now with his Forces there, for that Countrey is in great want of them; and I could wish that he would take with him, some good and faithfull Ministers, to plant in that barren Countrey, without which, I fear no good will be done there. I pray God they may do good there: Oh do you labour to do good there (speaking to us.) Master *Smart*, I beseech you do you labour to do good in *Staffordshire*.

Then he was wisht to compose his thoughts, and to call upon God in prayer, which he did with a great deal of life and devotion, neer half an hour, and proceeded a great way very methodically, after a sweet and pertinent Preface; he began with confession, and run over all the Commandments distinctly, and orderly, drawing a large inditement against himself, bewailing the breach of every Precept in severall particulars; and in the close of each, he added this Petition, *Now the Lord forgive me this sin; The good Lord forgive me this sin, &c.*

Tis pity
no one
penned
it.

These particulars were very remarkable; when he came to the fourth Commandment, he did exceedingly complain of the want of preparation to the duties of the Sabbath; that he had not remembered it the day before; nor risen so early that day as he should have done.

And when he came to the sixth Commandment, he said, True it is, I have not had my hands imbrewed in any mans blood; yet I have been taught, that malice is murder, and I have been a malicious man, &c.

And when he came to the eight Commandment, He said, I have been no open thief, but I have been taught;

He that is an unjust man, is a thief. I have dealt unjustly, the Lord forgive me; and where I cannot make restitution, good Lord do thou restore it.

Not that he did omit any one of the Commandments, or hide any of his sins (as we conceive) but above all, he did extremely cry out of Hypocrisie, and complain of a barren, and fruitlesse profession.

But when he came to intercession, he prayed heartily and religiously, for the King, for the Parliament, for the City, (particularly for the Lord Mayor, giving him these Titles; A mercifull man, a charitable man; he is good to poor and rich) the Councell of War that condemned him to die; the faithfull Ministry of the Kingdom; his native Countrey, his naturall Friends, and the whole Church of God.

And having concluded, he spake to the people, as followeth.

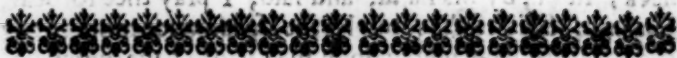
NOW good people, I beseech you all pray for me; I beseech you pray for me, and hear me once more: Hears a great many (looking round about him) I wish that all could hear me: You that are like to enjoy a Sabbath the next day; Labour to prepare your selves for Gods Service, and to hearken diligently to Gods Word; Labour to renew your Covenant, that of late you have made with God. Let these last words of a dying man prevail with you, to stick close to God and his Cause. I confesse, I heard of the Covenant, but I never took it; you that have taken it, be carefull to renew it, and keep it: And so the Lord blesse you all; and the Lord have mercy upon my soul.

Then the Executioner putting the Rope fast about his neck,

neck, he put by his hand, and said, I pray thee forbear, I am not afraid to die, but let me speak once more to my God. Lord have mercy upon me: Lord have mercy upon me. Dear Friends help me; Good Christians help me, O help me, O help me; Now help me, Now help me; Sweet Jesus help me, Sweet Jesus help me; Deny me not now, Sweet Saviour deny me not now, now, now I come; Into thy hands I commend my Spirit; Lord receive my Soul, Lord receive my Soul: And spake no more words.

Now being before desired by Master *Archer*, if he found God coming in to his soul, by any extraordinary support and comfort in his departure, that he would make some outward sign, to intimate it to us; accordingly soon after he was off the Ladder, as he hung, he lift up his right hand, and clapt it upon his Breast twice, or thrice, and then cast up both his hands towards Heaven, and so gave us comfortable hopes that he is at rest with the Lord. His body was taken thence to *Sepulchers Church*, and at night was attended with many godly Ministers, and good Christians to the Grave, where it now lies interred: But we hope his soul is in Heaven.

Postscript.



Postscript.

Courteous Reader,

1 Thes.

4. 13.

Rom. 3. 4

Luke 23.

31.

1 Pet. 4.

17.

1 Cor. 10.

12.

WE Humble crave this favour: Pardon the Style, It is his own as neer as may be; We have not varied from the sense, if at all from his Words; We have lost much, but added nothing (to our knowledge :) Excuse the method, tis from a dying man, and we conceive not premeditated: Accept of the whole, tis intended for thy good, and published to these ends. 1. To satisfy the desires of our acquaintance dead, of many friends yet living: The one desired it to be Printed, the other have requested (indeed Commanded) us to do it, the rather because of the former imperfect Copy. 2. To comfort his friends, now in sadness, for his death, that they sorrow not as others which have no hope. 3. To vindicate Religion, it was not his profession, but hypocrisy (as himself confesseth) that brought him to this: Let God be true, and every man a liar. 4. To reclaim the wicked, If this be done to the green Tree, what shall be done to the dry. If it first begin at us, what shall the end be of them that obey not the Gospel of God. 5. To admonish the godly, Let him that thinketh he standeth, take heed lest he fall: Let no man presume of his own strength. 6. To stop the mouthes of gain-sayers, who complain, that one who had formerly been a professor, and one who offended so lately; yea, one who gave manifest signs of his repentance, should suffer death, and as it were lead the way, when many wicked Achans, who have long troubled this our Israel; yea, many Achitophels, who have both plotted and acted all this mischief, remain alive.

Silence! Let Justice take place, and the mouth of all wickednesse be stopp'd.

For the first, (that a Professor should suffer) Know that (though the Law be quick sighted) yet Justice is blinde, and must know neither Father nor Mother, Friend nor For. Now Justice and Iudgement must go hand in hand, 'tis Gods own Ordinance, Levit. 19. 15. Ye shall do no unrighteousnesse in Iudgement; thou shalt not respect the person of

of the poor; nor honour the person of the mighty; but in righteousness thou shalt judge thy Neighbour: As also Deut. 16. 18, 19. Judges and Officers shalt thou make thee in all thy Gates, which the Lord thy God giveth thee throughout thy Tribes, and they shall judge the people with just judgement.

Thou shalt not wrest judgement, Thou shalt not respect persons, &c.

Justice would prevent Judgement, but Judgement must preserve Justice. Wherefore to pervert Judgement (though through favour and affection) is the greatest injustice; as coining base Coin, double Treason: To give a man payson is evil; but to remove counter-paysons, this is worse, here's no remedy: This is to take away the balm of Gilead. men shall return to Justice, Psal. 94. 13.

Religion and Justice bound all; He that cuts these bonds dissolves all. Now Justice looks not upon the man but the Cause, respects not the person, but the offence: And we are persuaded, that Honourable Councell looked not upon him as a Professor, but as a Malefactor (a). Now our Saviours counsell is; Indge not according to the appearance, but judge righteous judgement, John 7. 24. Exo. 23. 3. Deut. 1. 16, 17. Prov. 18. 5. and 24. 23. and 28. 21.

No mans goodness (much lesse profession) must bear him out in a bad cause (b). (a) They did not know the man, nor yet that he was a professor. (b) Justice est a iustit

Again, 'Tis not the Judge but the Law, or rather not the Law, but the crime that condemneth. Wherefore, there is a woe denounced against those Judges that speak falsely in judgement, Woe unto them that speak good of evil, and evil of good, Isai. 5. 20. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord, Prov. 17. 15. He that faith to the wicked, thou art righteous, him shall the people curse, Nation shall abhor him: But to them that rebuke him, shall be delight, and a good blessing shall come upon them, Prov. 24. 24, 25. (c) Justice est a iustit

For the second, That he came so soon to tryall, We can say no more to it, but this; God in his wise providence so ordered it: His witnesses were ready, and his Fall apparent, Whereas others are not prosecuted with that diligence, and prudence, as is desired. The Councill being forced to send divers ways, both by Sea, and Land, to call up witnesses; so that (excuse this boldnesse) the delay is not in them who are to judge them, but in those who do complain against them. And what though he lead the way? Who art thou that repinest against God? What if God would thus be glorified? We are persuaded, the Lord wrought

wrought a great work in him, and we hope much good by him, even by his death.

Objct. But it may be said, Why should he call for Justice? More need to call to God for Mercy?

Ans. So he did, and we doubt not but that he found Mercy with the Lord: But to give thee satisfaction, Solomon holds forth an answer, Because that sentence against an evill work is not executed speedily, therefore the heart of the sons of men is fully set to do evil, Eccles. 8. 11.

We humbly conceive no man can justly complain of this: The Lord chargeth it as a heinous sin upon his people the Iews. None calleth for Justice, none pleadeth for Truth, Isai. 59. 4. And for this, the Lord hid his face and would not hear.

To conclude, the words of a dying man are want to take a deep impression, these wrought kindly when they were uttered, We wish no better entertainment now they are Printed: Beware of a barren and fruitlesse profession; take heed of hypocrisie; keep thy heart with all diligence. Hear, read, and learn, thou knowest thy beginning, but no man knows his end; and whatsoever thy condition be, is mutable, thou knowest not what a day may bring forth: Many in the course of their lives may be accounted happy, yet a man can wise himself happy indeed, till his end: Remember the four last things, and thou shalt never do amisse. Live well, and die well; Take this for a warning. If thou reap benefit, we shall blesse God for it, and waite to serve thee in a greater employment. Farewell.

Imprimatur,
Nath. Brent.



FINIS.

